

THE BAPTIST RECORD.

OLD SERIES VOL. XXXVI.

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NEW SERIES, VOL. XIV. NO. 6.

Indianola.

Editor Record:

Oh, the time glorious we have had within the past four weeks in praising God and doing the Master's work.

Beginning with the initial services, to the dedication of our new church, and ending with a farewell to our dear pastor and his blessed good wife, who comes from the choicest missionary stock; her father and mother being on the firing line in China.

Brethren Lusk, Lipsey, Boone and Mobberley, former pastors, with Brother Borum, who has done so much work with us, each in his turn, made splendid talks on subjects calculated to strengthen and upbuild the rank and file of the church. Their part of the service lasted about three days, opening wide the gates for the floodtide of blessings to follow.

Two years ago we called Brother J. B. Leavell to the care of our church, and the history of this period is of great interest to us, and may be interesting news to your readers.

Taking immediate hold on the work, and by his splendid gift for winning the hearts of his people, it was not long before he only had to ask them, and their duty was done.

The records show that his work has added to our church roll by baptism some thirty members, and the general esteem and brotherly love that abides among the flock shows that the spirit of Brother Leavell's Master has seasoned his words and acts while he has led them.

In every particular our church has advanced; our gifts to the several causes have been greatly increased. Our Sunday School is up now to the "A-1" mark, and with our new equipment, which is regarded by all, to be equal to any in the South, costing \$23,000, we hope to go to still higher ground.

The splendid new church that has just been finished, paid for and dedicated, is a work that any man would rejoice in, and with a big heart, brimful of love, he told us last night that he claimed not the honors, but that the success belonged to the loyal band who had made the great sacrifices.

Dr. Carter Helm Jones, of Oklahoma City, preached the dedication sermon—a great sermon—as were three other sermons he preached here. Every one fell in love with Dr. Jones. (Later, we may call him as our pastor.)

Dr. W. L. Walker, evangelist for the Home Board, has been with us for the past three weeks, with Brother Woleslagel (soloist) holding a regular protracted meeting on the "old time religion" plan.

Brother Walker can preach! He can come as near "ringing the bell" every time he shoots as any man I ever heard. Until

the last day no one could have told to what denomination he belonged, but when the pastor was about to trouble the waters in the baptistry of the new church for the first time, Brother Walker had a few simple things to say about obedience, and the stillness of the few minutes while he talked along these lines led me to believe that, sure enough, he must be a Baptist.

He said, "we Baptists feel that we had the same right to substitute cheese and milk for the bread and wine that we had to substitute something for the burial."

Everybody accords to Brother Walker and Brother Woleslagel their love and feel that the atmosphere of the town, regardless of church affiliation, is purer, and that time will not efface the fruits of their earnest work among this people. The results of the meeting were eleven received by baptism and six by letter. Received an offering of \$755.00 as the grand total of the series of services, \$400.00 going to the Home Board as our contribution to Home Missions for 1912. The meeting closed last night with a sort of a farewell to Brother Leavell. Speeches were made by the pastors of the other churches; many kind expressions from Brother Irvin, who lives right by Brother Leavell; their chickens scratch in the same dirt, and yet, they love each other. The editor of The Tocsin (Mr. Joe Richardson) made a pointed and appreciated talk in which he said that the work Brother Leavell had done among the people in his influence for good, would last, when this splendid edifice had crumbled into ruins.

Deacon D. M. Quinn, on behalf of the church, had words of wisdom, cheer and good will and revealed to Brother Leavell that on his arrival at Gulfport he would receive a set of china, as a small token of appreciation from the church that loves him so much and hates so much to say goodbye. Then in his turn, comes our rejoicing, and yet almost heart-breaking pastor to say his say.

He said it; yes, with the ringing of a clarion note this last appeal to those to whom he has preached to hear the call to fellowship with Christ was worthy the ear of any man. Almost overcome with fullness of heart, he tenderly gave us lessons from his experience chuck full of love and appreciation for Indianola and Indianola's people.

We expect Brother H. L. Martin, of Hollandale, pastor elect, to be with us about the 3rd Sunday in February. We are going to stand by him. He is going to stand for the "faith, once for all, delivered unto the saints."

Your brother,

W. H. Miller.

P. S.—Any church thinking of building, would do well to send for McInnis," build

on the "Leavell" plan in Indianola; not "square!"

Dr. Geo. W. Leavell's Appointments

Dr. Leavell, who has been appointed as a medical missionary to China, has engagements up to March 10 to speak in varied churches on Foreign Missions.

Any churches wishing him at any time in March, following that date will please write me at once, as I am arranging his itinerary. We desire to make engagements for him for every day of the week except Saturdays. We are anxious for him to have two appointments on Sundays.

He has engagements in southeast Mississippi up to March 10.

He will be a blessing to any church that may be fortunate enough to hear him.

Yours for world-wide evangelism,

I. P. Trotter.

Hattiesburg, Miss.

Pastors of Copiah Association.

Dear brethren:

Only three months remain of the Convention year. At our Association in September we agreed to try to raise by April 30th, this year, not less than \$1,400.00 for Foreign Missions. How are we getting along and what are our plans toward this end? Southern Baptists are looking to Mississippi Baptists for \$38,000.00 for this cause; and Mississippi Baptists are counting on Copiah Association for \$1,400.00; and Copiah Association is counting on every one of our twenty-two churches to have a worthy part in raising this \$1,400.00.

We need to know what we have done and are doing and pray and talk and counsel together as to what we shall try yet to do.

As Foreign Mission vice-president for this Association, I hereby extend a most cordial and earnest appeal to the pastors of Copiah Association to come and bring at least one member from each of their churches and attend a meeting for prayer, information and counsel at the Crystal Springs Baptist church, Tuesday morning, February 13th, beginning at ten o'clock.

Yours to help,

J. W. Dickens.

Divine Master: Give me the sympathy and discernment so that I may render some help to those who are bearing the strain of large affairs in conspicuous solitude. May the temper of my spirit not be envious or critical, but gracious and cheering.—Daily Bible.

The man who goes out to set the world on fire will need all the matches he can carry.—Ram's Horn.

The Two Resurrections

By Geo. N. Stewart

Dear Brother Bailey:

There appeared an article in The Record under date of December 28th, 1911, which, if I am permitted, would like to reply to. My friend seems to believe in two resurrections, but fails to understand their import. There are two distinct resurrections taught in the gospel of God. The first is of the soul and the other is of the body. The first is a quickening of the soul to life from the result of sin; the second is a quickening of the body to immortality from the consequence of sin. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ; and shall reign with Him a thousand years."—Rev. 20:6. This text has direct reference to those souls who had quit their tenement of earth and taken up their abode "under the altar" (in the spirit world) in the Paradise of God (Rev. 3:9). See Rev. 20:4, "And they lived and reigned with Christ a thousand years." "A thousand years" has reference to an indefinite time; compare 2 Peter 3:8. We see by these texts that it was "souls" of them that were beheaded (already dead) for the witness of Jesus, and for the Word of God." Rev. 20:4. And this (millennial) reign was also termed "a little season" which was to take place while "their fellow servants also and their brethren should be killed as they were." (Rev. 6:11).

Now, I wish to be understood that Paradise is not the only place where God's people reign. John also tells us that we are made "kings and priests unto our God and we shall reign on the earth." Rev. 5:10. See also 1 Peter 3:9. Paul says, "They which receive abundance of grace and of the gift of righteousness shall reign in life." Rom. 5:17. See also Tit. 2:11-12, which says, "in this present world." This, I think, is clear of the millennium in which God's people reign. While departed (righteous) souls reign with God in Paradise, his elect also reign in life by one Jesus Christ, "over sin, the flesh and the devil, and as Paul put it, we are made 'more than a conqueror.'" Rom. 8:37. Now, back to the resurrections, viz.: Spiritual and literal. My friend says for there to be such a thing as a "spiritual resurrection, spirituality must needs to die." That is not the way the Word of God teaches it, for such a thing is impossible; then God would have to die. Because spirituality means "life eternal." There is quite a difference in spiritually dying, and men dying to spirituality. The word of God says that "in Adam ALL die, even so in Christ shall ALL be made alive." 1 Cor. 15:22. What kind of death did Adam die when he disobeyed? God said, "For in the day that thou eatest thereof thou shalt surely die." Gen. 2:17. We see by reading Gen. 5:1-5 that Adam lived eight hundred years or

longer after he sinned. Surely, then, the moment he sinned he lost spiritual life. See Ezek. 18:4-20: "The soul that sinneth it shall die." When? "in the day that thou eatest thereof." For every sin (large or small) that a man doeth is without the body. 1 Cor. 6:18. "For all have sinned and come short of the glory of God." Rom. 3:23. This is the reason. Jesus "tasted death for every man." Heb. 2:9; "that whosoever believeth in Him should not perish (die) but have everlasting life." Jno. 3:16: "For I am the resurrection and the life." Jno. 11:25, "Verily, verily, I say unto you, the hour is coming and now is (present) when the dead (in sins—Eph. 2:5) shall hear the voice of the Son of God; and they that hear shall live." Jno. 5:25. "And shall not come into condemnation but is passed from death (resurrected) unto life." Verse 24. O, how plain and simple!

Paul, in speaking to us about this death and resurrection, said: "I was alive (to God through the atoning blood of Christ in my innocency) without the law (of God) once; but when the commandment came, sin revived (I transgressed), and I (my soul) died." Rom. 7:9. This is too plain to need comment. So we hear him again saying, "but God who is rich in mercy for His great love wherewith he loved us; even when we were dead in sins, hath quickened (made alive) us together with Christ. And hath (past tense) raised us up (resurrected) together (with Christ) and made us sit together in heavenly places with Christ Jesus." Eph. 2:4-6.

To make this point plainer, we will introduce one more text. "Who hath (already) delivered us from the power of darkness (sin) and hath translated us (lifted up) into the kingdom of his dear Son." Col. 1:13. "Blessed and holy (without sin, I John 3:9) is he that hath part in the first resurrection (salvation from sin); on such the second death (eternal damnation) hath no power." Why? Because, "I give unto them eternal life and they shall never perish." Jno. 10:28. The first advent of Christ was for a sin offering; His next coming will be "without sin unto salvation." He will come to judge the world; then will be ushered in the literal, or what is termed the general resurrection of all nations, both saint and sinner; for "when the Son of man (Jesus) shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory (Judgment seat) and before Him shall be gathered all nations. And He shall separate them one from another, as a shepherd divideth his sheep from the goats. And He shall set His sheep on His right hand, but the goats on the left; then shall He say unto them on His right hand 'Come ye blessed (and holy) of my Father; inherit the kingdom prepared for you from the foundation of the

world.'" Then shall He say unto them on His left hand, "depart from me, ye cursed (sinners) (Jno. 3:8) into everlasting fire prepared for the devil and his angels (children; Jno. 8:44)." Matt. 25:31-41. How will God gather us together? Listen! "And I saw the dead, small and great (all the dead) stand before God; and the books were opened. . . . And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged, every man (both saint and sinner) according to their works." Rev. 20:12-13. We see by these texts that at the time of Christ's second coming instead of His supposed millennial reign He will come in judgment. All the heavenly host will accompany Him and at that very instant all nations, both righteous and unrighteous, will be brought before Him to find retribution. Paul, in speaking of His second coming, says: "for the Lord (Jesus) Himself shall descend from heaven with a shout, with the voice of an archangel, and with the trump of God; and the dead in Christ shall rise first (before we that are living are changed; 1 Cor. 15:52). Then we which are alive (in the body) and remain (on earth) shall be caught up (resurrected) together with them in the clouds (above the earth) to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thes. 4:16-17. He doesn't say anything about the earth being purified, nor that Jesus would come upon the earth. But Peter tells us what will become with the earth at the instant of His coming. Listen! "But the (judgment) day of the Lord will come (in the future) as a thief in the night (unsuspected) in the which the heavens (aerial firmament) shall pass away with a great noise and the elements (atmosphere) shall melt with fervent heat; the earth also and the works that are therein shall be burnt up." 2 Peter 3:10. Instead of the earth being purified and Christ establishing a literal reign of a thousand years with His redeemed as some suppose, "The earth and the works that are therein shall be burnt up (not over)." The bodies of all, both saints and sinners, will sleep in the dust until that day. See Dan. 12:2, while their spirits shall abide in the spirit world where it goes at death. See Luke 16:22-23 and when the Lord Jesus shall descend from His throne in heaven and break forth upon this world with a shout and the (last) trump of God, our soul and body will reunite and come before Him to receive our final reward, instead of having mortal, physical and perishable bodies, we will be clothed upon with immortality for our bodies will be converted into an immortalized body like unto His glorious body (Phil. 3:21). For "flesh and blood cannot inherit the kingdom of God." 1 Cor. 15:50. The wicked also will have an immortal body to endure the torture of eternal fire. The wicked shall be turned into hell, and all the nations that forget God. Ps. 9:17. "And the smoke of their torment ascendeth up forever and ever; and they have no rest." Rev. 14:11. O, how awful! But of the resurrected righteous He

says: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former strings are passed away." Rev. 21:4. "And there shall be no night there; and they need no candle, neither the light

of the sun; for the Lord God giveth them light, and they shall reign forever and ever." Rev. 20:5. "Behold I come quickly; blessed (and holy) is he that keepeth the sayings of the prophecy of this book;" "for these sayings are faithful and true." Verses 6-7. Amen.

The Situation in China

By T. B. Ray

The situation in China is extremely perplexing. Perhaps, a no more authoritative statement can be made upon this subject than that made by the committee of conference and counsel, one of the leading committees appointed by the Foreign Missions Conference of North America. This Conference consists of representatives from all the Foreign Mission Boards in the United States and Canada. The committee in its annual report to the Conference which met January 12th, reviewed at length the turbulent unrest in the far East. We quote the following from this illuminating document.

THE UPEHAVAL.

"The most stupendous and significant of all, is the revolution which the year has seen in China. Christendom has been amazed by the magnitude and also by the swiftness and decisiveness of that revolution. The nation which has the largest population within a compact area of any nation in the world, whose people have hitherto so lacked national spirit that they were not able to act together, a people who have had such insufficient means for inter-communication that it was difficult for one part of the empire even to know the conditions in another part of the empire, a people who have been proverbially conservative and slow moving, have suddenly shown a solidarity and determination of action which would have been deemed inconceivable a short time ago.

OUR RESPONSIBILITY.

"The most solemn responsibility rests upon the Christian churches and upon their missionaries at such a time as this. They need, to a remarkable degree, a combination of wisdom, of patience, of fortitude, of courage and of firmness. Having been led by an imperative sense of duty to preach the new faith to the world, having declared those truths which always and everywhere awaken the minds of men, they must continue their work. They cannot set in motion such vast constructive forces and then abandon their efforts when the old walls begin to crumble and the air is filled with flying debris and clouds of dust. The overshadowing question in Asia today is whether the people of God will be equal to the new emergency, whether they will be frightened by the crash and tumult, or whether they will have the faith and determination undismayed to push their cause. If we think of the answer to this question from the view point of the divine purpose and power, we shall, of course, unhesitat-

ingly answer in the affirmative. But we are to consider the question from the viewpoint of the human as well as divine. God has chosen to work through His people in Europe and America respond to His call? Will they see that the missionary enterprise, which stands for the purifying and regenerative influences of the world, is so sustained that it will be adequate to the colossal needs of the new era?

THE FORCES AT WORK.

The work which is now represented by 4,299 foreign missionaries, 11,261 Chinese ministers, teachers and evangelists, 3,485 stations and outstations, 2,029 primary schools, 1,116 academies, colleges, industrial, medical nurses and normal schools, 170 hospitals, 14 orphanages, 16 leper asylums, 3 homes for untainted children of lepers, 11 institutions for the blind and for deaf mutes, 5 rescue homes for fallen women, 100 churches with 278,628 members, a Christian community of 750,000 and property valued at millions of dollars—all this not including the missions of the Roman Catholic church. Our work has been greatly prospered, the growth in a decade having been 175 per cent. The missionaries are in immediate charge of this extensive enterprise.

DANGERS AND NEEDS.

"Many of the missionaries in China are still at their stations and are continuing their work in spite of the difficulties of the time. However a number of missionaries at exposed interior stations have been compelled to go to the treaty ports by order of the American Minister and Consuls. The Revolutionist and Imperialist leaders do not desire foreigners to be neglected, but in the places referred to, the local governments are completely disorganized, there is no power that can hold lawless elements in check and the points are so remote or difficult of access that assistance cannot be rendered. It is felt that for missionaries to remain at such stations is not only to jeopardize their own lives, a danger from which the devoted missionary does not shrink, but to incur the risk of international complications which it is extremely desirable to avoid.

"These missionaries still need our sympathies and prayers. It is hard for them, to think of what may happen to the work which means so much to them. They are, too, crowded into port cities under special expense which they can ill afford and which it will be difficult for the Boards to meet unless they have enlarged support.

"The Chinese Christians involved need our sympathies and prayers more than ever. Deprived of the guidance of the missionaries to whom they are accustomed to look, they must now stand alone at a time of chaos bordering on anarchy, and amid all the sufferings incident to civil war, sometimes of a guerrilla character.

THE FUTURE.

"We do not profess to know what the future may have in store, either in China or in the other countries where revolutionary movements are in progress. It is entirely possible and perhaps probable that there may be a long period of disturbance in one or more of these lands. The movement toward better conditions may be attended by mistakes and manifestations of human passion. It may even appear for a time that the new era is more trying than the old. But let us not be deceived by the disturbances incident to a period of transition during which good and evil are struggling together for the mastery and during which also mixed motives appear among those who are being used, perhaps, unconsciously to themselves, for the inauguration of a better day. Whatever may be the blunders and crimes of the changing order, however uncertain progress may be here and there, whatever backward steps may be taken for a time, it is clear that conditions can never revert to their former state. The old order has been broken up once for all. That dam has burst. While the devastating flood is still surging about us, let us have faith to believe that the day will come when it will subside and when a new and more fruitful earth will appear."

Richmond, Va.

Avoiding the "Gingerbread Polish."

We have no right to make any of our work better than it ought to be. Many of us waste precious time and opportunity by doing so. When a man is taking ashes out from under his furnace, for example, he is not to go back with his shovel three or four times after getting the ashes fairly removed, in order to have that place cleared of every removable bit of ash that he can scrape up. He ought to be about better business than that. When a thing has been done as well as it needs, let us stop on the instant and press on to the next duty. A common sense little book, "Practical Don'ts for Machinists," advises, "Don't put a lot of 'gingerbread' polish on work that does not require it." Leaving all unnecessary work alone, and letting go promptly, mark the kind of stewardship that God requires.—S. S. Times.

Sunday Afternoon.

You can never tell, when you do not act, just what the result will be; But with every deed you are sowing a seed, Though the harvest you may not see. Each kindly act is an acorn dropped In God's productive soil. You may not know, but the tree shall grow, With shelter for those who toil. —British Weekly.

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The Baptist Record Changes Hands.

On February 1, 1912, The Baptist Record passed from my hands to those of P. I. Lipsey and J. C. Parker, the last named two brethren purchasing my entire interest, consisting of 61 shares of the capital stock of the Mississippi Baptist Publishing Company. I have been engaged by the new purchasers to fill my present position until they can make arrangements personally to take charge of the paper.

It will be remembered that the Baptist State Convention, at its session in Gulfport, last November, appointed a committee to consider a proposition made the Convention to sell my interest in The Baptist Record to the Convention. This special committee held a meeting in Jackson in December, 1911, and after some discussion of the matter determined to ask a joint meeting with the Convention Board then in session in the city. This joint meeting was secured; and, after a full and free discussion of the paper situation, it was decided to have the Executive Committee of the Board to act conjointly with the special paper committee in further efforts to deal with my proposition. Pending further negotiations, P. I. Lipsey and J. C. Parker made me an offer which was accepted subject to the approval of both the special committee and the Executive Committee of the Convention Board. These two committees having given their hearty approval of the transfer and pledging themselves to give the new management their earnest co-operation, the formal transfer was effected on February 1st, 1912.

T. J. Bailey.

Millennial Dawnism, the Blasphemous Religion which teaches the Annihilation of Jesus Christ, by I. M. Haldeman, D. D., pastor of the First Baptist church, New York City, and published by Charles C. Cook, 150 Nassau Street, New York, is a booklet in paper binding, comprising 80 pages. Is it at once the strongest refutation of Millennial Dawnism, or Russellism, as it is known by our people, that we have yet seen. It is well worth the regular price, 10 cents; but the publisher is generously distributing a large edition free. Anyone addressing the publisher, requesting a copy, will receive a copy postpaid. The circulation of this book ought to be commensurate with that of Millennial Dawn, that the latter might be demolished. Dr. Haldeman is also the author of "Christian Science in the Light of Holy Scripture" which is the most powerful analysis of one of the greatest religious perils of the day.

Rev. J. L. Green, late of Texas, but a Mississippian, is at work in our State, representing Mississippi Children's Home Society. The object of this organization is to seek out homeless, needy children and locate them in congenial Christian homes. It is not an orphanage and does not do the work of an orphanage. Instead, as some have supposed, of being antagonistic to, or in competition with, orphanages, it and the orphanages are mutually helpful to each other and work in the most perfect harmony. This is shown in the fact that Rev. J. R. Carter, Superintendent of the Baptist Orphanage, was instrumental in getting Mr. Green to undertake work in our State. Let all of us lend him the hand of help in his great work.

The Board of Trustees of the Mississippi Baptist Hospital have unanimously elected Rev. J. N. McMillin financial agent of the Hospital, which position he has accepted, and will enter upon the work of raising funds for the erection of a new building on March 1st. He expects to push this work vigorously, through his own personal efforts and through the efforts of others whom he will associate with him in the work. The aim will be to raise \$50,000 as rapidly as possible. We must have better and larger buildings at an early day. At this writing our Hospital is overcrowded.

The First church, of Oak Cliff, Texas, and Memorial Baptist church have united under the name of Central church. This new church has about five hundred members. On last Sunday this church extended to Rev. W. A. Hewitt, now pastor of the First church, Columbus a unanimous and hearty call to its pastorate. This is a great opening for large usefulness. Brother Hewitt has not announced his decision. We should regret very much to lose him from Mississippi, and hope he may not go. Oak Cliff is a part of Dallas, and a fine resident section of the city.

Mississippi has eight men who are being

aided by the Students' Fund at the Southern Baptist Seminary, and this fund is in great need of all the money that has been pledged. We urge the brethren and churches in Mississippi to act promptly in meeting their pledges. Many churches and many individuals pledged themselves at our last State Convention. Remember these obligations, brethren and the needs of the young men at the Seminary. Make all remittances to B. Pressley Smith, Treasurer, Louisville, Ky.

Our worthy contemporary, the New Orleans Christian Advocate, says: "The Baptists of Mississippi are reported to have raised for missions last year \$37,575. They have been asked this year to raise at least \$38,000, and some of their leaders are urging that an effort be made to reach the \$40,000 mark." These figures apply to what the Baptists of Mississippi gave to foreign missions alone. They gave just a little over \$100,000 for all missions.

Rev. J. N. McMillin has resigned the pastoral care of the Second Baptist church, Jackson. His resignation was accepted on last Sunday, and a unanimous call extended Rev. H. M. King, of Chattanooga. It will be remembered that Brother King was a few years ago the popular pastor of the Macon church. It is ardently hoped that he will accept the call and enter upon this important field at an early date.

Churches looking for a pastor would do well to write Rev. W. G. Francis, 714 E. Mississippi St., Jackson, Miss. He is well acquainted over the State, having traveled over most of it in traveling for Clarke Memorial College. He has studied in our Seminary and has taken a summer course in Chicago. He is a native of Mississippi and would like to go into the pastorate.

Rev. J. C. Parker handed his resignation to the Griffith Memorial church at the morning service last Sunday, to become effective March 1, 1912, as he must enter upon his duties with The Baptist Record at that time. So the Griffith Memorial church at that date again becomes pastorless.

Dr. P. I. Lipsey, on last Lord's Day offered his resignation as pastor to the Clinton Baptist church. He has acceptably and efficiently filled this important pulpit for more than a dozen years. The church is loathe to give him up, but his new duties require that he shall leave them on March 1, 1912.

Rev. H. M. Long has had extended him a unanimous call from the Baptist church at DeWitt, Ark., for full time and has accepted the call. We wish for him a happy and useful pastorate.

In the future let all remittances for subscriptions be addressed to The Baptist Record, Jackson, Miss.

Chips Picked Up by the Wayside.

By Elder Odd.

There is nothing on earth more contemptible than a young preacher who, because he has gone through college, imagines that if he were to drop off, the universe would go to pieces and the Lord would not have sense enough to put it together again without him to superintend the work.

The history of the churches in all ages shows that the times of the greatest apparent prosperity are the times of the greatest real danger.

I have seen it stated somewhere that the world always takes a man at his own estimate of himself. If that be true, it gets terribly cheated very often!

College learning as an object is worthless, as a means it is good or bad according as the object is good or bad.

Among dunces the learned dunce is the biggest dunce so somebody said. And so the learned rascal is the biggest rascal of all.

To obtain anything by concealing the truth is morally worse than to steal it.

Love to God has never yet been perfect in any human heart, consequently all have sinned.

God does not reckon the value of gifts by dollars and cents, but by the motive behind them.

Preachers are not all clear of the lust for money. They are men. Aaron, the high priest, made the golden calf.

Words do not help the crop; nor does deception help the cause of Christ.

If the law of tithes is still in force, the rest of the ceremonial law is, too, and if the ceremonial law is in force, Christ has not come and we are yet in our sins.

It is our business to preach the gospel to all humanity. Whether anybody is saved or not, it is the Lord's business, and it is the very height of presumption for us to refuse to obey if none are saved. Noah was a preacher of righteousness; Christ is our righteousness, therefore, he must have preached Christ. But we have no record of any being saved by his preaching, but he did not stop until the flood came and destroyed them all.

God gave the authority to baptize to somebody, or to everybody, or to nobody. If He gave it to somebody, that body alone can administer it; if he gave it to everybody, everybody—Mason lodges, Farmers' Unions, Catholic priests, cotton exchanges, harlots, thieves, murderers, or anybody else can administer it; if He gave it to nobody, nobody can administer it. But it is a part

of the great commission, therefore, the body to whom the commission was given, can administer it, and no one else can. That body was Christ's church. Therefore, that church alone can administer it. If the Baptist churches are churches of Christ, they and they alone can do it. No one else can. Exactly the same may be truly said of the Methodists, Presbyterians, Campbellites; and all other organizations. Only one can be authorized to administer Christian baptism.

If the puffing of men were all taken out of the newspapers, there would be room for a vast amount of instructive reading. The practice of puffing men has puffed itself 'till its puffs don't affect anybody but the little men puffed. It is very unkind to puff a little man, and a big one don't need it and seldom feels it.

The Lord's work must be done honestly, or it is not done at all. Trying to win the Lord's battles with the devil's weapons is and always will be a failure.

I once heard a preacher spend a large part of a sermon trying to show the difference between what he called true and false zeal. The poor man did not know what he was talking about. Zeal is zeal, whether in a good cause or a bad one. Generally there is much more zeal in a bad cause than in a good one. To make a show of zeal in one cause when the real object is something else is hypocrisy.

I have often heard heavy complaints brought against politics for being so nasty. That is all a mistake. It is the nasty men that have gone into it. Politics itself is as clean as the moral law. It is the science of doing right to the people of our own and other lands in government affairs.

Life Lines.

The sluggard might go to the ANT to learn, but he must go to his UNCLE to borrow.

TAINTED TRUTH more in the wrong may be, than FALSHOOD with its show of good.

REMEMBER well but forget easily; hold on to all good and let the evil pass quickly from you.

He who knows least, DOUBTS MOST; at the same time he doubts not but that he KNOWS BEST.

It's a rank CRITICISM which defames a neighbor's cause, that it may its own name put upon the roll of fame.

Be only what you PRETEND to be and the rest of the world will appear to you as good as you yourself are.

DOUBT doubles your FEARS and from fear springs all your SUFFERINGS: a doubter dies from self-destruction.

WISDOM'S words fall gently as the dew drops; they are sparkling gems in the world of thought—with new settings.

To err in judgment is a most vital wrong;

to continue to JUDGE WRONGLY after the right is known, destroys CHARACTER.

THIRST for KNOWLEDGE; knowledge is POWER; power is LIFE itself—the Sun-Center of your universe and never eclipsed.

LAUGH not at the weaknesses nor waywardnesses of others; your own MISFORTUNE may be in your own face—as others see you.

The hard hand betokens the busy brain and the happy heart—work is life.

HIDING in the HEART the opposite of what the LIPS SPEAK, is hateful and hazardous.

ENVY and HATRED are your hostile FOES although returning often to you in a friendly way.

The condemning crowd acts with its PREJUDICE and ignores REASON when it thinks and acts.

"Better late than never," better never than late if you should want to trample down your enemy.

LOGIC reasons why, while passion goes awry; man by reason governed, acts the part of God in man.

KNOW a thing or two; much KNOWLEDGE means much POWER; then 'tis FOLLY to be weak.

INDECISION can never think well; the field of thought is never ploughed by simply turning it over in the mind.

We gain most wisdom by refusing to listen to others; SELF-STUDY gives us the largest measure of mind.

The man who wanders and wabbles most in his own thought agrees quickest with the other fellow's thinking.

DOUBTING is the cowardly dodging of the BEST, while TRUSTING is the bravely taking of the WORST that may seem to come to pass.

The Coming Men.

Say, boys, did you ever stop to think That we are the coming men? That we've only a few short years to prepare

Ourselves for the work, and then The fate of the world will rest in the hands Of those who are boys today!

I tell you it makes a fellow feel that He wants to be armed for the fray!

We cannot afford to hamper ourselves With habits that work us harm;

We need to be true of head and heart, With a steady, strong right arm;

We need to be MEN—real honest men, With a love of life and its joys,

But ever ready to stand for the right; And in order to do that, boys,

We've got to begin right now, or else— No, I am not "Preacher Ben,"

But don't let's forget in our work or our play

That we are the coming men!—Fannie Herron Wingate, in the Westminster Teacher.

All time and money spent in training the body pays a larger interest than any other investment.—Gladstone.

The Spiritual Value of Country Betterment

By J. N. McMillin

"And they use this world as not abusing it."—1 Cor. 7:31.

INTRODUCTION.

Christianity stands for—

1. The making of better men and women. The improvement of the race. Indeed, the making of a new race.

2. It is also concerned with whatever makes better the conditions under which men live and play and work.

3. It has to do with the proper use of this world, in every respect which touches the well-being and the well-doing of man.

The consolidation of rural schools and the making of good roads are two questions of vital importance to the large problem of country betterment. These two ways of making the country better have, therefore, a direct and far-reaching spiritual significance.

1. They have a direct bearing upon economies. But economies in its highest and best sense is simply Christianity at its best applied to the business problems of men. That is, applied to men's lives where they touch the realm of material things in production, conservation, distribution, and use.

(1). Good roads and consolidated schools will lessen waste. It is sinful to waste what a good heavenly Father puts at our disposal.

(a). As to schools, there will be a saving of money, or what is equivalent, a better return for the money expended.

(b). In the case of roads, an immense saving in time, in equipment, and in money.

(2). They will have a direct benefit in greater yield of soil products, and lead to a better output in animal industry.

(3). They will have a vital influence in increasing country values.

(a). The schools will send out better trained men and women and these will be, therefore, larger factors in the business world.

(b). The farm values of our State in many instances would be more than doubled by the building of good roads.

(4). Besides these points, the influence of better conditions of life in the country have a very large economic value.

II. Consolidated schools and good roads will have large social value. And just as they contribute to the social betterment just in that proportion will they reveal their spiritual significance.

(1). Certainly, they will mean better schools. Christianity stands for enlightenment and progress.

(2). They will mean better homes. The power of Christianity in any community is largely determined by the character of the homes of that community. They will lead to the making of homes more attractive, more serviceable, and more permanent.

(3). They will mean better churches, both as to equipment and as to social lead-

ership, and general effectiveness. And in turn the better churches will help to make permanent a better social life.

(4). There will be better co-operation among the people in everything. Many of our country communities are too isolated. The bond of union needs strengthening. Many of the people have gone to the towns to find better schools, better churches, and better social advantages. With this better condition in the country the people will stay on the farms and the "back to the country" movement will be more than a mere dream.

III. But consolidated schools and good roads will have direct spiritual value.

(1). As we have already seen, they help in economies, in education, in social life.

(2). They will help in the right use of material things. "As using this world and not abusing it." At this very point Christianity lays its hand upon the throbbing heart of our present everyday lives and the common tasks that concern us all.

(3). The use of material things for making life larger, nobler, more beautiful service to our fellowmen—this is not merely a by-product of spiritual life, but one of its most direct results.

(4). Beauty is an element of spiritual power. God loves beauty. He has given us a beautiful world, and we have no right to make it ugly. He has given us a productive world, and we have no right to wear it out. He has given us the country, and we ought to conserve its interest for those who are to follow us. He has given His Son to redeem this world. It is ours to use the world without abusing it; to so invest our talents and our time in our handling of material things as to make this world the best possible place for the expression of all our powers.

The Stone of Stumbling.

"From thence is the Shepherd, the stone of Israel."—Gen. 49:24.

The life of Joseph, as written in the 37th chapter of Genesis, to his carrying away into Egypt by the Ismaelites, is a prophecy of the ministry of Christ respecting the Jews; and his service to the Egyptians is prophetic of the service of Christ in his gospel, to the Gentiles; and finally the coming of the sons of Israel into Egypt, for bread at the hands of Joseph, is prophetic of the Jews accepting the gospel in the last days.

Many of the events in the life of Joseph will be presented in comparison with their fulfillment in the ministry of Christ.

Joseph began his life of service as a shepherd, feeding the flock with his brethren; and he brought the evil report of his brethren to their father. This is fulfilled in Christ, the shepherd servant, who gave to His people the bread of life; and his desire for the salvation of the Jews was so great that he made special prayer to the Father for them.

The flock here mentioned has reference

to Jacob's sheep, and is typical of God's elect among the Jews. Jesus said on one occasion, "Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd." The "sheep of this fold" are the Lord's people among the Jews; but the "other sheep" are his people of all other nations.

When Isaac sent Jacob to the house of Bethel to take a wife of the daughters of Laban, he "went on his journey, and came to the land of the children of the East. And he looked, and behold, a well in the field, and lo! three flocks of sheep lying there by it; for out of that well they watered the flocks; and a great stone was upon the well's mouth." The three flocks of sheep here mentioned are typical of the elect of God in the three grand divisions of the human family, which are the Jews, the Gentiles, and the Ethiopians. The well in the field signifies the well of salvation; and the flocks lying by the well is significant of the Lord's people of all the ages past, waiting for the time to come, for the Holy Spirit to take away the stone in the regeneration, that they might drink of the Water of Life, and live. Gen. 29.

As Jacob is a type of the Holy Spirit, his experience at the "well in the field" is a very beautiful picture of some of the office work of the Holy Spirit. And again, under Jacob's labors a pattern of the regeneration is very forcefully presented in the changing of the color in the offspring of Laban's flocks. The dark rods with white streaks in them, compares with good and evil set before the unregenerated, by the Holy Spirit. The conception, while looking at the rods, compares with the change of heart which comes while considering the word of life. The change in color of the flocks were not altogether white, but "speckled and spotted," which illustrates the fact that no one is wholly perfect in this life for we are not yet wholly redeemed; but in the resurrection we hope to receive a robe of righteousness, made perfectly white in the blood of the Lamb. But to return to the life of Joseph.

Joseph's coat of many colors is an abiding evidence of his father's superior love for him to that of his brethren. Joseph's coat is typical of the Holy Scriptures, which presents the human character in all of its different phases, and also the divine character in his perfection; and is a living testimony of Christ, and of God's supreme love for His Son.

"And when Joseph's brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him." The unmistakable evidences in the life of Christ, which attest His divinity according to the Scriptures, only tended to intensify the hatred of the Jews for Him.

By Joseph's dreams it was made known that he was destined to have dominion over his father's house; and that they would bow down to him in reverence and obedience; but his brethren ridiculed the idea, "and they hated him yet the more for his dreams,

and for his words." The claims of Jesus with reference to his dominion as King of the Jews, before whom they would ultimately bow and confess, to the glory of God, was ridiculed by the Jews as being altogether visionary; and they hated him yet the more for his claims, and for his words.

And Joseph's brethren went to feed his father's flock in Shechem.

The meaning of the name "Shechem" is "back shoulder;" and its spiritual significance is carrying a burden, and that burden is the law. This was the state of the Jews under the law; but they were promised a Deliverer, who would take the burden from their backs and shoulders according to their faith in his promise; but they were to abide in the law, as God gave it to them, until the deliverer should come.

Joseph was sent by his father to Shechem to look after the welfare of his brethren, and the flock; but they had departed from Shechem. Joseph sought them in the field where they should have been, but in vain. Jesus was sent to the lost sheep of the house of Israel, and He came to seek and save that which was lost.

Joseph was informed by a certain man that his brethren had gone to Dothan with the flock, "And Joseph went after his brethren, and found them in Dothan." When Jesus came into the world He found that the teachers among the Jews had departed from the true doctrine of the Scriptures, and had misled the people.

The name "Dothan" means a place of cisterns, or pits, and its spiritual significance is death. By the command of Israel, Joseph's brethren were sent to feed the flock in Shechem, where they were supposed to remain until relief should come from their father; but, by going to Dothan as they did, they rebelled against their father's government, as is clearly shown by the manner of their treatment to Joseph.

This compares very forcibly with the attitude of the Jews toward the Father, and the Son. God had committed to them His law, to observe, and to teach; and to whom He also promised a Savior. They could not be saved by the law, but were to abide in the law until the Deliverer should come, in whom was their salvation. But they rebelled against the divine government, ignoring God's commandments, and taught for doctrine the commandments of men; for being ignorant of God's righteousness and seeking to establish their own, they did not subject themselves to the righteousness of God.

To those who were looking for the consolation of Israel, there was hope of salvation; but those who had established their own righteousness in their own minds; and regarded themselves as being perfectly whole; these were they who had gone into spiritual death to such an extent as to be fully prepared to reject and crucify the Lord of Life.

While Joseph was approaching his brethren in Dothan, they saw him coming afar off, and they conspired against him to slay him. Thus, they were prepared in mind

and in heart, to reject, and put to death their best friend; and the one who was destined to save the family from starvation in the famine; and to become the chief stone in the corner of the house of Israel. The comparison with the Lord Jesus as the chief cornerstone in the great spiritual house of Israel, is so plain as to need no comment. This is the Lord's doing, and it is marvelous in our eyes.

M. L. Oswalt.

(To be continued.)

The Deadly Cigarette.

No. 7.

In proof of my assertion that no other evil tends more to the complete undermining of all moral stamina, than does the deadly cigarette, I adduce the testimony of a few men who speak with authority that is born of observation:

Magistrate Crane, New York City: "Ninety-nine out of a hundred boys between the ages of ten and seventeen years, who come before me charged with crime, have their fingers disfigured by yellow cigarette stains. I am not a crank on this subject, and I do not care to pose as a reformer; but it is my opinion that cigarettes will do more than liquor to ruin boys. When you have boys arraigned before you, who are hopelessly deaf through excessive smoking of cigarettes—boys who have stolen their sisters' earnings—boys who absolutely refuse to work who do nothing but gamble and steal—you cannot help seeing that there is some direct cause, and a great deal of this boyhood crime is easy to trace to the deadly cigarette. There is something in the poison of the cigarette that seems to get in the system of the boy, and to destroy all moral fibre."

Another magistrate: "Yesterday I had before me thirty-five boy prisoners.

Thirty-three of them were confirmed cigarette smokers. Today, from a reliable source, I have made the gruesome discovery that two of the largest cigarette manufacturers soak their product in a weak solution of opium.

The fact that out of thirty-five prisoners, thirty-three smoked cigarettes, might seem to indicate some direct connection between cigarettes and crime. And when it is announced on authority that most cigarettes are doped with opium, this connection is not hard to understand. Opium is like whiskey—it creates an increasing appetite that grows with what it feeds upon. A growing boy who lets tobacco and opium get a hold upon his senses, is never long in coming under the domination of whiskey also. Tobacco is the boy's easiest and most direct road to whiskey. When opium is added, the young man's chances of resisting the combined forces and escaping physical, mental and moral harm are slim."

Then, when we take into account that other poison, arsenic, the wonder is that any young man who forms the deadly habit, escapes the State prison, or the gallows not to say the grave.

A specialist says: "The symptoms of a cigarette victim resemble those of an opium

eater. A gradual deadening, benumbing influence creeps all through the mental and moral faculties; the standards all drop to a lower level; the whole average of life is cut down; the victim loses that power of mental grasp and moral grip which he once had. In place of his former energy, vim, and push, he is more and more inclined to take things easy, and to slide along the lines of least resistance. He becomes less and less progressive; he dreams more, and acts less; hard work becomes more and more irksome and repulsive, until all work seems drudgery to him."

Now, it seems that one of the first deadly effects of the cigarette habit is the killing of one's power of decision. The victim begins to vacillate, to waver from this to that, and can never make up his mind. The next step in his deterioration is the loss, by degrees, of his ability to say "no!" So when the pressure of temptation comes he finds himself without an anchor.

Then it is only a question of time until his utter undoing is complete.

I was reading how a youth, who had become a cigarette maniac, beat his own mother because she refused to give him money with which to buy cigarettes; and after beating her he broke into her trunk, like a thief at midnight, and robbed her.

Another young man came near committing murder. He went into a store and asked the lady in charge to let him have some cigarettes, admitting that he had no money. He was refused. Then he began begging and pleading for just one, but still the lady refused him. Then in a demoniacal struggle to get what he wanted, he came near killing the son of the lady who had refused him.

Are you surprised? A cigarette fiend is liable to attempt anything. The newspapers are filled with the accounts of petty crimes here and there.

What is the trouble? In my humble judgment, the greatest cause of it all is the deadly cigarette.

R. S. Gavin.

Huntsville, Ala.

Godliness Profitable.

According to some business men, grafters should never be assailed lest some assume that all in that city are grafters, and lawlessness in business should not be fought lest it be suspected that all business is lawless. But, so far from injuring Missouri, the reign of law has helped, for during four years immigration to the state increased 25 per cent more than in any other like period; lands have advanced in value fifteen per cent more than in any other four years; manufacturing and agricultural production has made unprecedented strides; every town, city, and county in the state is increasing in population and wealth.—Joseph W. Folk.

It is a great pity that politics and politicians have fallen into disrepute. Politics is the science of government—a noble study and pursuit.—Service.

BOONEVILLE BAPTIST CHURCH DESTROYED BY FIRE.

Our church and furnishings were totally destroyed by fire last night (Sunday). By heroic work the pastor's home on the adjoining lot was saved. The building and furnishings were insured to the amount of \$3,000.00. But this does not cover more than half of the loss as nothing except a few chairs, was saved.

We have called a mass meeting for tonight to discuss the situation. Of course, we will rebuild. At present, services will be held in the opera house.

We face the future trusting implicitly that the God of hosts will lead us on. The church building was erected in 1894 while Brother J. S. Berry was pastor. It was a nice substantial brick structure. We will rebuild larger and better.

Jno. H. Buchanan.

Religious Debates.

There is a fascination about debates that usually attract a crowd and frequently great interest is manifested. A dog fight will usually attract those who are anxious to see which will be the bully. A cock fight will draw all who love war and blood. A religious debate is a great treat to those who had rather have Campbellite and Methodist hides than to in their hearts.

The world's greatest preachers were not religious debaters; in fact, great soul winners do not have the time nor disposition to become denominational scrappers. In the early history of this country men often came together in physical combat, each anxious to show himself the bully of the community, but in this age of the world some men are anxious to come together in religious combat, each anxious to show himself the bully of the occasion.

When Nehemiah was busily engaged in rebuilding the walls of Jerusalem, there happened to be some people near who loved a scrap and they invited him to meet them on the plains, but he replied (Neh. 6:3) "I am doing a great work, so that I cannot come down." I think his an ideal answer for us when we are being enticed to leave the work of soul-winning for religious scrapping. Those who enjoy the exercise of a religious scrap joyfully quote "contend earnestly for the faith once delivered to the saints," but the word "contend" means to urge rather than to scrap over. The pastor who faithfully preaches the whole gospel literally redresses the above passage, although he may never enter into, or even attend a religious debate. It is just a trick of the scrapping parson to quote this Scripture in his desperate effort to find Bible ground for a religious combat. If what I believe to be heresy gain new followers it will gain them without my helping to advertise it or recognize it in religious debates, if heresy is to be met it is the part of wisdom and tact to root out heresy with truth rather than with a scrap. Christ is not only our Savior and commander but He is our example and He gave to every preacher an example of how to meet heresy; the scribes and Pharisees with the Sadducees constantly taught doctrines that were both misleading and dangerous. Jesus boldly condemned their dangerous teachings, pierced their hearts with truth, and

in love invited them to the true and living way, but no instant is given where He met them in a religious debate, scrap or contest.

Come ye religious debaters,
Gather round the Cross;
You boast of being heresy haters,
But brother, men are lost! Men are lost!

W. J. Epting.

Catholic Clergy and the Saloon.

"Let pastors do their best to drive the plague of intemperance from the fold of Christ by assiduous preaching and exhortation, and to shine before all as models of abstinence, that so many calamities with which this vice threatens both church and state may, by their strenuous endeavors be averted."—(Letter from Pope Leo XIII, dated Rome, March 27, 1887, to Archbishop Ireland.)

"The Catholic church is absolutely and irrevocably opposed to drunkenness and to drunkard-making. In vain do we profess to work for souls if we do not labor to drive out an evil which is daily begetting by the ten thousand and peopling hell. In vain we boast of civilization and liberty if we do not labor to exterminate intemperance. Education, the elevation of the masses, liberty—all that the age admires—is set at naught by this dreadful evil. The individual conscience is the first arm in opposing it, but the individual conscience has to be strengthened and supplemented by law. The claim of saloon-keepers to freedom in their traffic is the claim to spread disease, sin, pauperism."—Archbishop Ireland.

"Unfortunately for the liquor saloon people, it is not in our power, as Americans, to consider their business as one promotive of public morality and religion, but on the contrary; not as a business tending to the greatest good of the greatest number, but the very contrary; not as a business which should be fostered and favored by legislation, but the very contrary; not as one that should be granted special privileges on Sunday, but the very contrary; not as a public work of necessity or charity, but as a public curse and scourge and menace."—Archbishop Keane.

"Sometimes the total abstinence people are credited as bordering on fanaticism, but that is not true. You cannot be too enthusiastic in legislating for yourselves and your homes. An evil is knocking at the door of society—a great evil—and to repel its attacks requires enthusiasm and energy."—Archbishop J. J. Glennon.

"The drink traffic is a public, permanent and ubiquitous agency of degradation to the people of these realms. The drink trade of this country (England) has a sleeping partner which gives it effectual protection; every successive government raises at least a third of its budget by the trade in drink. The drink trade is our shame, scandal and sin, and unless brought under

the will of the people it will be our downfall. Alas, in America also does the 'sleeping partner,' for a money consideration, give its protection to the drink trade. Do you know how your will may help to break up the unholy alliance between the government and the greatest fraud of the age? Vote against it!"—Cardinal Manning.

"In the last few years, alcoholism has startled and scared all Europe. And I deem it urgent for a bishop to raise a cry of alarm. All kinds of measures, offensive and defensive, best adapted to combat alcoholism, must be combined in a supreme effort to extirpate the evil which is poisoning and killing France."—Ex.

Rap on the Tree.

This morning you pass through the wood and stop by the side of a tree with beautiful trunk and towering top. How still everything is! No sound comes to your ear. Not a single living thing presents itself to your eye. It seems as if all the world were asleep and cared nothing for your coming or for anything you might do. But now just rap sharply on the trunk of that tree. In an instant a myriad of little living creatures comes swarming out. From under every scale of the bark, from a hundred leaves; from hidden places everywhere they come trembling out to see what has happened. A moment ago they were all so busy about their own little task that you thought nothing you might do would stir them. It was the rap on the tree which did it. Follow workers everywhere in God's world, does it seem to you that all the world is sleeping so carelessly, so unconcernedly that; or very best cannot rouse it? Strike the tree and listen! You have not done that before, perhaps. You have been content to walk about and look upward and wish you might do something. It is the blow which wakens life. Say the tender word. Do the kindly deed. Tell the story of the Christ with a new ring in your voice. It will touch hearts yet and bring men hurrying to the cross of Jesus.—Exchange.

Do Good and Communicate.

That is what every one of us ought to do, and that continuously. Here is a practical way to do it. Send The Baptist Standard a year to some one who ought to have it. In this way you will do good continuously through the year by communicating truth to a whole household. It will cost a dollar to do this. This is mission work of the most effective kind done at the cheapest rate. One brother gives \$100 to communicate with 100 families concerning the things of the Kingdom fifty-two times this year. Every church ought to see that every family has The Standard this year. It would wonderfully help the church. There can be no reasonable doubt that such a course would help the finances of any church far more than it would cost. We tried it on our own account when a country pastor. It worked then and it will work again.—Baptist Standard.

Loss of Appetite

Is loss of vitality, vigor or tone, and is often a forerunner of prostrating disease. It is serious and especially so to people that must keep up and doing or get behindhand. The best medicine to take for it is the great constitutional remedy

Hood's Sarsaparilla

Which purifies and enriches the blood and builds up the whole system. Get it today in usual liquid form or chocolate tablets called Sarsatabs.

Red Letter Bible Free

1,000 very fine Red Letter Bibles to be given away for a slight service. Grand opportunity to get a good Bible without cost. Write immediately for full particulars free—HOUSEHOLD BIBLE CLUB, 810 Jackson Street, Topeka, Kan.

OBITUARIES.

Henrietta Hitt.

Henrietta Hitt, nee Gillis, wife of G. W. Hitt, of Goss, Miss., was born in Winston county in 1853; died near Buford, Miss., where she had gone to attend the bedside of a sick son, December 27, 1911.

Sister Hitt had been a faithful member of Baptist churches for thirty-three years. She had been a Sunday School teacher for many years; also took a prominent part in woman's work.

She will be greatly missed in her church and Sunday School, but, of course, she will be most missed in the home where she has left a life companion, and several children, most of whom are grown. To them she was an affectionate companion and a tender, loving wife and mother. We commend the bereaved to Him who only is able to heal all our infirmities.

One who knew her.

Catarrh is an excessive secretion, accompanied with chronic inflammation, from the mucous membrane. Hood's Sarsaparilla acts on the mucous membrane through the blood, reduces inflammation, establishes healthy action, and radically cures all cases of catarrh.

The February Woman's Home Companion.

The February Woman's Home Companion contains a remarkable short story entitled "The Way," by Juliet Wilbor Tompkins. It is a story that has aroused a tremendous discussion over the question as to how much of a sacrifice one woman could or would have the right to make for her friend who is in trouble.

In the same number there are several articles worthy of special comment. One entitled "The Open Market in Des Moines," is

a report of a movement in Iowa which has already reduced the cost of living in several cities and towns of that state and seems to offer a suggestion to many other communities. It is an article of universal interest and importance. Another valuable article in The February Companion is one entitled "The Girl with a Voice," in which a professional opera singer gives a graphic account of the long road that young women must travel who seek a musical career. It is an article filled with facts about actual cases. Other interesting articles in the number are: "The Little Princess," a character sketch of the only daughter of the Emperor of Germany; "The Lost Aphrodite of Knidos;" "Outdoor Photographs at Night;" "Sweethearts and Wives;" "The Healthy Baby;" and a sermon by Charles E. Jefferson, pastor of the Broadway Tabernacle in New York City.

The dressmaking and house-keeping departments are, as usual, filled with interesting facts and practical suggestions. Grace M. Gould, who conducts the fashion department, contributes an article this month entitled "What Men Are Wearing."

Mrs. Vest Felt Like Crying.

Wallace, Va.—Mrs. Mary Vest, of this place, says: "I hadn't been very well for three years, and at last I was taken bad. I could not stand on my feet I had such pains. I ached all over. I felt like crying all the time. Mother insisted on my trying Cardui. Now I feel well and do nearly all my housework." No medicine for weak and ailing women has been so successful as Cardui. It goes to the spot, relieving pain and distress, and building up womanly strength in a way that will surely please you. Only try it once.

A Faithful Daughter.

By M. Carr.

Once there was a young lady who was reared from infancy by parents who taught her not to believe in Christianity, yet the Lord had blessed them abundantly with riches.

The daughter had a young lady companion who was a Christian. A series of revival meetings were being conducted in the neighborhood and the young lady persuaded the daughter to attend the meetings.

One night passed and then another, and finally the daughter was converted to the Christian faith.

When her parents heard of her conversion, her father said: "My

daughter, I hear you have joined that ignorant horde."

The daughter replied: "O, dear father, I have not joined that ignorant horde, but I have found the blessed Savior who is Christ the righteous Lord."

Her father's anger was stirred and he said: "You may either leave your Savior or your father's house today."

"Dear father," the daughter replied, "I love you though you drive me from your door. I would rather choose the grave than leave my blessed Savior." And she started up the dark and lonely mountain, singing the praise of her blessed Savior as she went along.

Her mother walked to the cottage door and heard her daughter's voice. She called her husband to the door and said: "That is our daughter's voice. Go quickly and bring her back. She has not joined that ignorant horde."

The penitent father hastened and brought his child back home.

The father and mother soon gave up their wicked way of living and were converted to the Christian faith.

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General Agent for Mississippi
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Vacancies at Blue Mountain

Most of the time for several years all our places in Blue Mountain College have been occupied and applicants have had to await vacancies. However, at times that we could have received them, some girls who preferred our school have gone elsewhere upon the supposition that they could not get places here. We have just opened some new rooms and have places for more boarding pupils than ever before, and every place was engaged and held by cash deposit before our session opened. Yet, in a large school like ours, a girl drops out occasionally, and we will be able to receive many new pupils as the session advances. Therefore, girls who prefer our school to others should never arrange to go elsewhere until they have conferred with us direct about the question of room here. At this writing, we have a few vacancies.

If interested in this session or a future session, write for catalogue.

LOWREY & BERRY

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Blue Mountain, Miss.

Woman's Missionary Union

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(All Societies of the State should send quarterly reports to Mrs. W. R. Woods, but all money should be sent to A. V. Rowe, Jackson, Miss.)

A Study in Organization.

(Continued.)

FINAL STEPS IN ORGANIZATION.

In 1880 the Societies numbered about five hundred reporting through these Central Committees, and as time went on more and more need was felt for a central organization. For several years numbers of women met together during the sessions of the Convention, and finally it was asked that each Central Committee should send three delegates to Richmond, Va., in May, 1888, "to decide upon the desirability of a general committee, and if found advisable to provide for its appointment. In response to this request, thirty-two delegates, representing twelve states, assembled at the appointed time. North Carolina and Alabama sent no accredited delegates. Ten of these states cordially approved the movement as an advance on other methods and an aid to progress in mission work." Virginia and Mississippi felt that they were not quite ready to take action at that time. A constitution was adopted, showing the same object as that prefacing the 1911 annual report—"the stimulation of the missionary spirit and the grace of giving among women and children." Baltimore was chosen as headquarters. Officers were elected—Miss M. E. McIntosh, of South Carolina (now Mrs. T. P. Bell), president, and Miss Annie W. Armstrong, of Maryland, corresponding secretary, with vice-presidents from each state and the Woman's Missionary Union Auxiliary to the Southern Baptist Convention came into being.

LINE OF SPECIAL SERVICE.

Its purpose was to work for Home and Foreign Missions alike, aiming to carry into effect as far as possible, the recommendations

of the Home, Foreign and Sunday School Boards presented at each annual meeting, these boards dividing the expenses of the union among them. The State Central Committees still existed and furnished the means through which plans made at headquarters could reach the women of the churches to be put into force. ("The W. M. U. A Sketch"—price 2 cents can be obtained from the literature department, and gives concisely the development of the union year by year.)

How impossible it would be to estimate all the forces for good that have emanated from this union of the Baptist women of the South. Through Miss Armstrong's untiring devotion, her countless letters and her long trips through the country, all the states in southern Baptist territory were brought into line, and the policies formed, which have since then been so faithfully adhered to as to crown our efforts with success. Unending gratitude must be rendered for the wonderful foresight and insight of this first, most faithful, corresponding secretary.

WORK FOR CHILDREN AND YOUNG PEOPLE.

From the early days of the organization the need of special work for children and young people was recognized. In the minutes of almost the first annual meeting is found the record of plans for definite work for children, and the resulting society, the Sunbeam band, took the name already familiar in Virginia because of the work for children started by Mrs. Elsom in the Fairmount church. This work, so successfully launched by her and continued by Dr. G. B. Taylor, was transferred to the Foreign Board, and by them commended in 1897 to the watchful care of the union. This year the Sunbeams celebrate their silver

anniversary, since because of this earlier organization they are really older than the union. The ideal of a graded system of missionary societies was gradually worked towards, the hope being that societies of different grades should be started which would interest the youngest to the oldest. The Sunbeams and the Woman's Missionary Society for a long time stood alone, but in 1907 the scattering young women's societies were formally organized in the Young Woman's Auxiliary. Many of the boys would not join the Sunbeam bands, but an organization of their own, the Royal Ambassadors, started in 1909, is helping the boys to feel their responsibilities and is winning their allegiance. Special objects of work and separate apportionments are given to each of these organizations.

THE MARGARET HOME AND THE TRAINING SCHOOL.

The two special enterprises which the union independently and directly supports and manages through with the hearty endorsement of the three boards, are Margaret Home for missionaries' children in Greenville, S. C., the gift to the union in 1904 of Mrs. Chambers of New York, and the Baptist Woman's Missionary Union Training School in Louisville, Ky., from which each year go out young women splendidly trained and equipped for work for the Master at home and abroad. These two agencies quickly won the support of the Southern women, and each in its own way has helped to develop and widen their interests.

CO-OPERATIVE WORK.

Of late years, too, the union has been in touch with and a part of the great missionary movements of the day. The corresponding secretary, Miss Crane, was an accredited delegate to the great World's Missionary Conference in Edinburgh June 1910, from which she brought back a new vision of the powers and possibilities of the union, and in her visits through the states has brought the societies in close touch with the ideals and purposes of this great meeting.

The early winter and fall of 1911 saw the union taking its share in the planning and carrying out of another great interdenominational movement, the series of meetings of the Golden Jubilee of Woman's Foreign Missionary Societies. It would be impossible to estimate the stimulus received through this sharing of work with other organizations

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A Family Supply, Saving \$2 and Fully Guaranteed.

A full pint of cough syrup—as much as you could buy for \$2.50—can easily be made at home. You will find nothing that takes hold of an obstinate cough more quickly, usually ending it inside of 24 hours. Excellent, too, for croup, whooping cough, sore lungs, asthma, hoarseness and other throat troubles.

Mix one pint of granulated sugar with ½ pint of warm water, and stir for 2 minutes. Put 2½ ounces of Pinex (fifty cents' worth) in a pint bottle, then add the Sugar Syrup. It keeps perfectly. Take a teaspoonful every one, two or three hours.

This is just laxative enough to help cure a cough. Also stimulates the appetite, which is usually upset by a cough. The taste is pleasant.

The effect of pine and sugar syrup on the inflamed membranes is well known. Pinex is the most valuable concentrated compound of Norway white pine extract, rich in gualacol and all the natural healing pine elements. Other preparations will not work in this formula.

The Pinex and Sugar Syrup recipe is now used by thousands of housewives throughout the United States and Canada. The plan has been imitated, but the old successful formula has never been equaled.

A guaranty of absolute satisfaction, or money promptly refunded, goes with this recipe. Your druggist has Pinex, or will get it for you. If not, send to The Pinex Co., Ft. Wayne, Ind.

Mrs. Winslow's Soothing Syrup

Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. IT SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHOEA. Sold by druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup." It takes no other kind. Twenty-five cents a bottle. AN OLD AND WELL TRIED REMEDY.

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The Dr. Whitehall Megrimine Co.
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of similar purpose. Of the second series of jubilees our corresponding secretary was the advisory committee of the Southern Extension Committee.

In the planning of the Woman's meeting at the Baptist World Alliance in Philadelphia, in June, 1911, once again the W. M. U. joined forces with others, and not only gave through the president, Miss Heck, the response for the Baptist women of the United States to the greetings brought by the Baptist women of the world, but also furnished in the corresponding secretary, Miss Crane, the secretary of the women's Committee of the Baptist World Alliance, which was the outgrowth of this great meeting. From these new bonds of fellowship with other organizations have come to the union strength and a more vital enthusiasm for the work of the Master.

"THE UNFINISHED TASK."

With such an organization, with such a history, with such high purposes a vista of untold possibilities stretches out before us! Behind the success of the organization, however, is the individual, and without the women and the children to carry through the plans there can be no lasting success. — Digest from Mission Fields.

A Letter from Lexington.

Dear Mrs. Bailey:

We had such a good meeting last week in our week of prayer that I feel that I must tell you of it. We had appointed three weeks to have, but the weather man said not yet. We had an ideal week for it and everyone enjoyed it so much. One result is that we are going to try and get up a Y. W. A., and Sunbeam Band. Some have been thinking of the latter for some time and will see about it right away. We got some interested in the W. M. U. that have never been interested before. One of them led for the first time and did fine. Never prayed aloud before and did all right: will make a fine leader.

We missed one of our most faithful members who went home on January 13th, 1912. Her work on earth was finished, and God called and she answered. She still lives in the hearts of the people by the work she has done.

We are glad to get one of our old workers back. We have missed her while she made her sojourn in Jackson. I am speaking of Mrs. Noel.

We are without a pastor, but keep right on with our work.

A W. M. U. member,
Bell Stigler,
Lexington, Jan. 28, 1912.

Kansas Woman Helpless.

Lawrence, Kas.—Mr. J. F. Stone of this city, says: "My wife suffered ten years from womanly troubles during two years of which she was totally helpless. She was examined by many physicians some of whom gave her up to die. Finally she began to take Cardui, and since then has greatly improved in health. The tonic, strengthening and restorative effects of Cardui, the woman's tonic, on the womanly constitution, are the most valuable qualities of this popular medicine. Cardui acts specifically on the womanly constitution. Half a century of success proves that Cardui will do all that is claimed for it. Try it for your trouble."

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Peculiar After Effects of Grip This Year

LEAVES KIDNEYS WEAKENED
CONDITION.

Doctors in all parts of the country have been kept busy with the epidemic of grip which has visited so many homes. The symptoms of grip this year are very distressing and leave the system in a run down condition, particularly the kidneys which seem to suffer most, as every victim complains of lame back and urinary troubles which should not be neglected, as these danger signals often lead to more serious sickness, such as dreaded Bright's Disease. Local druggists report a large sale on Dr. Kiefer's Swamp-Root which so many people say soon heals and strengthens the kidneys after an attack of grip. Swamp-Root is a great kidney, liver and bladder remedy, and, being an herbal compound, has a gentle healing effect on the kidneys, which is almost immediately noticed by those who try it. Dr. Kiefer & Co., Binghamton, N. Y., offer to send a sample bottle of Swamp-Root free by mail, to every sufferer who requests it. A trial will convince anyone who may be in need of it. Regular size bottles 50c and \$1.00. For sale at all druggists. Be sure to mention this paper.

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**Texas and
Oklahoma.**

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Leave JACKSON... 10:45 p. m.
Leave MERIDIAN... 1:45 a. m.

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W. C. SAUNDERS,
Asst. Gen'l Pass. Agent
WARREN L. JOHR,
Gen'l Agent, Chattanooga.

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Dry powder Fire Extinguishers kill gasoline fires; give 50 per cent profit, automobiles, motorcycles, and bicycles free. MOTORCYCLE CHEMICAL CO., Dept. 47, Richmond, Ind.

THE KING AND HIS KINGDOM.

Miss M. M. Lackey.

Lesson 6.

Feb. 11.

Luke 2:40-52.

The Boy Jesus in the Temple.

Golden Text: "How is it that ye sought me? knew ye not that I must be in my Father's house?"—Luke 2:49.

When Joseph returned from Egypt with his family he feared to go into Judea because the ruler was a son of the cruel Herod. So he made for them a home in Nazareth in Galilee, and there Jesus was brought up. This lesson today is the record of thirty years. This visit to Jerusalem is the one dated incident, (v. 42). Galilee was a small district containing about 1,600 square miles; but in the days of Jesus it was densely populated and very fertile. Josephus says there were 3,000,000 inhabitants at this time. It was the center of tremendous activity and abounding life. Great highways crossed it where caravans could be seen going from Arabia to Europe, and from Damascus to Egypt. Nazareth was not a large city, but it was more than a village. It was near the center of Galilee, in a sort of basin. "But the moment you climb the edge of this basin, what a view you have! Esdraelon lies before you, with its twenty battle fields, the scenes of Barak's and of Gideon's victories, the scenes of Saul's and of Josiah's defeats. There is Naboth's vineyard, and the place of Jehu's revenge upon Jezebel; there Shunem and the house of Elisha; there Carmel and the place of Elijah's sacrifice. It is a map of Old Testament history." (Smith.)

It was in this notable little country that Jesus grew up and spent the long years of His preparation. I think it is well for us to learn that the "silent years" did not mean years of simple unconcern in the common duties of the day. They were busy, earnest years in which His body was growing into rugged, virile, symmetrical manhood; his mind growing in strength and capacity for intellectual endeavor; and His soul expanding into true spiritual character. His home life was normal. His mother wielded a mother's tremendous influence. He went to the synagogue school and learned among other things

the Hebrew language. Luke 4: 17-20) And He was in life's great school, learning from the times, his place of observation, and the various peoples who passed His way, some lessons that were to serve us in His after teaching. These "silent years" were all important years. This lesson today tells of His going up to Jerusalem at the age of twelve to become a son of the law. Read Deut. 16:1-8 to learn about the Feast.

Which of the gospel writers tells of Jesus' childhood?

What was noticeable in the growth of the child Jesus?

What sort of wisdom is referred to in verse 40?

What was the grace of God that was upon Him?

Tell the story of this lesson.

How did they go up to Jerusalem? (They walked; as there were vast crowds going, they doubtless fell into companies composed of relatives and friends.)

From what may we draw the conclusion that Jesus was an independent boy?

How do we know that thoughts interested Him more than things?

How do we know that He was a bright, friendly boy?

How do we know that He was courteous in His manner?

How do we know that He possessed a religious nature?

Do you think it possible to answer the above questions from what we learn in this lesson incident?

How far did the company go before he was missed?

Where did His parents find Him?

How long had they been searching?

What was His conduct toward Joseph and Mary?

Give Verse 52 and tell what it means.

SEEK FURTHER ANSWERS.

What is the difference between wisdom and knowledge?

By what means may we get wisdom?

Why is so little given as to the first thirty years of Jesus' life?

Would the world be better if it knew this unwritten history?

Of what use are you making of the silent times in your life?

Are such times needful for every life?

Do we make a mistake when we push a bright little one forward and try to make it "show off"?

Is Christ ever lost in the bustle and confusion of the crowd these days?

**We Know
a Woman**

who would be beautiful except for a blotchy skin. You, too, can have a beautiful complexion by using

HEISKELL'S OINTMENT

Cures Blotchy, Rough and Pimpled skin, Eczema, Erysipelas, Tetter, Ulcers and all skin ailments.
Price 50c at all Druggists.
Send for sample and book, "Health and Beauty."
JOHNSTON, HOLLOWAY & CO., 521 COMMERCIAL ST., PHILA., PA.

Where should we look for the Savior now?

Give the Golden Text.

What two great lessons do you get from this incident in the Savior's life?

Record Piano Club.

The superior quality and durability of the piano which is now being offered to members of the Record Piano Club is shown by the following letter from one of the earliest purchasers of the Ludden & Bates Piano, away back in 1883. Mr. H. V. Coarsey, of Bradentown, Fla., writing under date of Feb. 7, 1910, says: "I am the owner of Ludden & Bates Piano No. 111, in rosewood case, and I take pleasure in mentioning that it has a good clear tone and a smooth even touch, notwithstanding it was bought of you twenty-six or twenty-seven years ago, during which time it has had constant service, considered by some an extraordinary amount of hard usage. This instrument has served two generations in our immediate family in a most satisfactory way and we have no idea of parting with it for any other piano."

If you would like to join the Club write for Club catalogue, and full particulars. Address Ludden & Bates, Record Piano Club Dept., Atlanta, Ga.

ARE YOU A POPULAR WOMAN IN YOUR CONGREGATION?

Then you can earn a substantial sum every month, and you and your friends will be kept in touch with a reliable store that for half a century has supplied the needs of the well-dressed women of Baltimore. Write for our offer.

Hutzler Brothers Company
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SEED
SALE**

**10,000 KERNELS OF
Selected 16c
FERTILE SEEDS for**

1750 Lettuce	1000 Celery
750 Onion	100 Parsley
1000 Radish	500 Cabbage
100 Tomato	1000 Carrot
1750 Turnip	100 Melon
1750 Brilliant Flower Seeds, 5c each	

Any one of these packages is worth the price we ask for the whole lot. It is merely our way of letting you test our seed—proving to you how mighty good they are.

Send 16 cents in stamps to-day and we will send you this great collection of seeds by return mail. We'll also mail you free our great 1912 catalog—if you ask for it—all postpaid.

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NEWS IN THE CIRCLE

Martin Ball.

The church at Coila will ordain to the work of the ministry Bro. Harry Spencer the fifth Sunday in March. The church at Sidon has called him to the pastorate.

Rev. Fred F. Brown has been called to the pastorate of the church at Springfield, Ky., from which Rev. Harry Williams resigned to accept the work at Glasgow.

It is thought now that the number of students in the Southern Baptist Theological Seminary will exceed 300 this session. Many are matriculating for the last half of the session.

It would be difficult for one to find Dr. W. Y. Quisenberry just now. One paper states that he has become pastor at Clinton, Mo., and another that he has settled at Clinton, Miss., for the purpose of educating his boys. The last we knew of him he was traveling and working for the Seminary endowment.

Pastor Ralph Bailey recently held a gracious meeting at Harrodsburg, Ky. The thermometer ranged about zero. The ground was covered with sleet and snow, yet the congregations were large. There were thirty-six additions, thirty by baptism.

On account of impaired health Rev. N. W. P. Bacon has been forced to resign at Sardis and go to his farm. He will preach twice a month until he regains his strength. The Sardis church has called Brother Coleman to the pastorate.

Rev. R. M. Boone turned the Baptist Chronicle to other parties, and he is now ready for pastoral work. This is a fine opportunity for some of our pastorless churches to secure a good pastor and fine preacher.

Atlanta will not seem like herself without Dr. Len G. Broughton. We are sorry to have him leave America. It would be better if he were going to London to take charge of a Baptist church instead of a Congregationalist. The church has an invested fund which meets all financial obligations.

Rev. R. F. Tredway has been elected one of the evangelists for Louisiana. He is a strong man

and will, no doubt, accomplish much good in his new sphere of labor.

Dr. Geo. W. McDaniel, pastor of the First church, Richmond, Va., has been given a leave of absence to take a trip to the Orient. The church otherwise made it possible for him to go.

Rev. J. H. Chapman has been elected assistant secretary to Dr. W. B. Crumpton. Dr. Crumpton is one of the very best secretaries in the Southern Baptist Convention and richly deserves this help.

Dr. Geo. W. Quick has accepted the call to the First church of Greenville, S. C. The vote calling him was unanimous and the rejoicing at his acceptance was general.

Pastor F. C. Flowers, of the Central church, New Orleans, has just closed a fine meeting. He was assisted by evangelist T. O. Reese, of the Home Board. There were thirty additions, practically all by baptism.

Dr. R. S. McArthur, who supplied for Dr. Len G. Broughton during his stay in England last summer and fall has been called to the pastorate of the Tabernacle church to succeed Dr. Broughton.

Rev. J. W. Ham, assistant pastor to Dr. Len G. Broughton, of Atlanta, has resigned. The resignation to take effect June 1. It is not stated where he will go.

Rev. Thomas Spurgeon has recovered his health so far that he is now able to take work again. He succeeded his distinguished father as pastor of the Tabernacle church at his father's death.

Rev. Robert Brandon is the oldest officiating minister in London. He is 95 years old and preaches once a month. He has been a cripple since he was two years old, and has to be carried to his appointment in a chair.

Rev. H. C. Risner assisted pastor T. C. Ecton in a splendid meeting recently, at the Calvary church, Lexington, Ky. There were twenty-eight additions by baptism. The church was much revived.

The Western Recorder speaks of the day in which the State Senate of Kentucky passed the county unit bill as another great historic day for Kentucky. All the good people of that State are rejoicing over the advanced step taken against whiskey.

Ask Your Doctor

We have had seventy years of experience with Ayer's Cherry Pectoral. That makes us have great confidence in it for coughs, colds, bronchitis, weak throats, and weak lungs. Ask your own doctor what experience he has had with it. He knows. He can advise you wisely. Keep in close touch with him.

It is stated that there have been twelve Baptist papers that have failed in Oklahoma. The last failure under Dr. A. J. Holt was indeed crushing. The work cannot make much headway without a medium of communication.

The State Board of Kentucky has elected Rev. S. P. Martin one of the State Evangelists. He is an active, aggressive preacher and will accomplish much good in his new field.

Dr. William Lunsford, of Nashville, recently assisted Pastor W. P. Stuart in a gracious meeting at Elizabethton, Ky. There were forty-seven additions by baptism and several by letter.

At Stranburg, Mo., Pastor L. J. Harris is holding a meeting. Fifty-five had joined the church and the meeting still going on when last heard from. It is said to be the greatest meeting held in the town.

Dr. A. C. Dixon, of Spurgeon Memorial church, London, Eng., at the close of his sermon the first Sunday morning of the New Year, called on anyone who had truly repented and trusted his soul to the Savior, to rise. Ten men arose.

At the recent Florida Convention Secretary Rogers reported the Board out of debt and a small balance in the treasury. There are 131 organized churches in Florida without a house of worship. The next meeting will be held at Lakeland, Dr. W. D. Nowlin pastor.

Pastor R. A. Cooper begins his twenty-fourth year as pastor of Pontotoc. He enjoys the love and confidence of all the people in that entire country. A fine gospel preacher and one of the best pastors.

It is the purpose of the trustees of Union University, Jackson, Tenn., to rebuild a large building in the place of the two which were burned with a \$100,000 building. Hon. O. C. Barton, of Paris, Tenn., starts the subscription with \$5,000. The buildings were insured for \$16,000.

It sounds right strange to read in the Baptist Advance assurances from Rev. W. S. Boney, former red-hot Gospel Missioner, to the editor, of good collections he will take for both Home and Foreign Missions. Now, brother, you are on the right track! Stick to it!

Rev. W. A. Forbes has been called to the pastorate at Prescott, Ark., for the third time. He accepts and begins work at once.

The First church, Batesville, Ark., has called to its pastorate Rev. Giles C. Taylor, of Arkadelphia. He accepts and will enter upon the work at once.

Rev. L. B. Warren, who lately resigned the Second church, of Richmond, Va., has been appointed financial agent of Columbia College, Lake City, Fla.

Dr. Geo. W. Truett, Dallas, Texas, has been engaged for a series of meetings at Jackson, Tenn., right soon. Pastor H. M. Virgin is hopefully looking forward to a great revival and expecting to remove church indebtedness.

Preparations are being made for the North Mississippi S. S. Convention to be held with the church at Indianola commencing Tuesday after the second Sunday in April.

FRUIT TREES THAT BEAR

We are growers of a general line of fine Fruit, Shade and Ornamental Trees and Plants. Specially fine lot of June budded Peach and yearling Apple Trees for Southern planters. Guaranteed pure, free from disease, correctly grown and in perfect condition. We also grow large quantities of Klondyke, Lady Thompson Strawberry Plants at \$2.00 per 1,000. Frost-proof

Cabbage Plants. Standard varieties. Long Island Seed, 500 for 75c, 1,000 to 4,000 at \$1.25 per thousand; 5,000 to 9,000 at \$1.00 per thousand; 10,000 to 20,000 at 90c per thousand, CASH WITH ORDER. Special prices on larger quantities of plants. JAS. CURTIS, Proprietor, The Curston Nurseries, Box 816, Austell, Ga.

Restiveness and Reaction in Japan

We of the West commonly credit the awakened older nations of the East with too complete an achievement. Learning that they have resolved to follow modern fashions, we assume that the finished deed has been easily accomplished. Since human nature, which is wondrously human wherever found, is not made over in a night, the process of national transformation must be a gradual one. While Japan has been cordially admitted into the circle of modern powers, yet the nation is really in a fluid state. The changes upon which the government has determined, can come only gradually. There are myriads of citizens who remember "the good old days" before these disturbing innovations had come to trouble the country. Various vested interests are not happy over the new order. Religions entrenched for centuries do not sit supinely by to see Western ways and beliefs take their place. Modern civilization is far from being an improvement in all respects upon the established ancient order.

Little wonder that there is deep, widespread, and anxious unrest in Japan. "Hard times" knock at many doors. The old simplicity of life is manifestly doomed; and so poverty is harder to support than ever. The price of food has gone up, up, up, up, and the steadily rising wage scale despairs of catching up to it. A thousand new wants and needs, such as fathers and mothers never knew, have intruded themselves into the life of the people, and especially of the city dweller. When one dwelt in a thatched cottage, with almost no furniture except the mat floors, some quilts, a charcoal brazier, or hibachi, and a few cooking utensils, it was easy to set up and keep up housekeeping; and for the plain people, fashions in clothes rarely changed.

COST OF LIVING.

Now foreign style costs to the point of despair. A young Methodist preacher, a Japanese, was married this year. He borrowed money to buy a frock coat to be married in. He also borrowed 35 yen for wedding expenses. Still, he has the prob-

lem of furnishing a house, somewhat in foreign style. In the old days he could have set up house-keeping for a few yen. His salary has been raised from 20 to 27 yen a month; when will he be out of debt? His plight illustrates the case of many educated men. The lure of foreign goods—perfumery, jewelry, hats, and shoes, ribbons, neckwear—awaits the young people on every shop-keeping thoroughfare.

TRAGEDY OF ADJUSTMENT.

From an observer's standpoint, "foreign style" which has unsettled the conditions and convictions of centuries, is a failure in Japan. The tragedies of adjustment which it involves, approach the proportions of a national calamity. The same dire story is told everywhere. Imagine, if we can, America adopting, within the space of two generations, Japanese dress and usages! Then there are comedies as well as tragedies. Young Japan, avid for the new ways, turned "high collar," as the dude or fop is commonly called in Japan. His linen was seldom clean; the different articles of his attire did not dwell together in unity; and from his bare feet on wooden clogs, to his rusty silk hat he was a caricature of modern fashions. Pretty babies were put into shapeless linen hats, pink being a favorite color; and into dresses that shrieked in discord of tints; and into hose only a few shades less hideous than those worn by the Kurds.

JAPAN LOSING ARTISTIC SENSE.

Japanese taste in colors and lines, perhaps, when uncontaminated, the most exquisite in all the world, breaks down utterly when it comes to foreign styles. Old Japan had a distinctive art; new Japan not only has no artistic sense, but is marked by an abnormal deficiency in all that pertains to grace and harmony, with respect to the adopted fashions. This is glaringly shown in the matter of post cards. Five years ago I bought the most charming hand-painted cards, every one worthy of a frame, in a Hiroshima shop; when I went recently to the same place for more, I could not secure a single one. Business was good in German chromos. The taste of Japan today

runs to the cheap glaring prints "made in Germany," and all the abominable styles of "comic" cards from Europe and America may be found displayed on the Tokyo street. After inquiry in many shops I unearthed from out of sight, some reproductions of old Japanese paintings, else I should have had no Japanese pictures fit to carry across the water.

A WOMAN'S APPEAL.

To all knowing sufferers of rheumatism whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgic pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify. No change of climate being necessary this simple discovery banishes uric acid from the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 232, South Bend, Ind.

P.P.P. (Prickly Ash, Poke Root and Potassium)
Prompt Powerful Permanent
 Its beneficial effects are usually felt very quickly. Stubborn cases yield to P.P.P. Good results are lasting—it cures you today and cures cures are useless.

P. P. P.
 Makes rich, red, pure blood—cleanses the entire system—clears the brain—strengthens digestion and nerves. A positive specific for **Blood Poison** and skin diseases. Drives out **Rheumatism** and **Stops the Pain**; ends **Malaria**; is a wonderful tonic and body-builder. Thousands endorse it.

F. V. LIPPMAN, SAVANNAH, GA.

ROYSER FERTILIZER

HITS THE SPOT EVERY TIME

F. S. R.

The explanation is simple; they are made with the greatest care and every ingredient has to pass the test of our own laboratories; there's no "hit or miss" about Royster Fertilizers.

Sold By Reliable Dealers Everywhere
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Best for
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Railroad Construction.

In its review of railroad construction in the South in 1911 the Manufacturers Record in this week's issue presents the following table, showing, according to the engineer's figures, the length of new line built in 1911 in each State, and that which will probably be built in 1912:

	1911	1912
Alabama	93.5	396
Arkansas	115.5	434.5
Florida	215.2	405.5
Georgia	107.5	333.
Kentucky	124.5	175.
Louisiana	82.5	164.5
Maryland	21.	23.
Mississippi	27.8	52.5
Missouri	72.1	95.
North Carolina	124.8	134.
Oklahoma	144.	231.
South Carolina	96.5	69.
Tennessee	65.5	144.5
Texas	424.7	688.
Virginia	25.5	22.9
West Virginia	74.3	175.3

1814.9 3543.7

These figures show that 1815 miles of railroads were built, and that about 3500 miles are planned for the coming year. The Manufacturers Record says:

Perhaps the most important piece of work accomplished during the past year was the completion of the Santa Fe's line between Coleman and Amarillo, Tex., but, that being finished, the company is apparently disposed to await improved conditions before undertaking more construction. Another and perhaps equally important work is the completion of the Florida and East Coast Railway's extension to Key West, which did not require such a length of construction, but demanded work of a very difficult and unusual character. Still another notable piece of work by the same company is the beginning of a branch to Lake Okeechobee, Fla.

In the coal regions the Consolidation Coal Company has completed the Sandy Valley and Elkhorn Railway from the Chesapeake & Ohio Railway at the mouth of Shelby Creek to Jenkins, La., 38 miles, track being laid with 90-lb rails, and the road being otherwise built in a strictly first-class and up-to-date manner. The Louisville & Nashville Railroad will complete its line from Jackson, Ky., into the same coal region, about 100 miles, this year,

much construction on it being already done. The same company has also built considerable coal road on its line in Harlan county, Kentucky. Another important coal road under construction and that will be completed in 1912, is the Buckhannon & Northern from Rivesville, W. Va., along the Monongahela River to the Pennsylvania boundary, whence it is to connect with the Monongahela Railroad, several miles north. The Western Maryland, although delayed by difficulties in tunnel construction which could not be foreseen, will have its Connellsville extension finished in a month or two, by February, it is expected, the track already being laid from Cumberland to the tunnel through Big Savage Mountain. The completion of the Galveston-Houston Electric Railway in Texas is an important piece of traction work, which demands mention, and it promises to be before long a double-track road. The iron-ore road out of Longview, Texas, has also been completed. Arthur Stillwell continued to push work on his line from Kansas City to the west coast of Mexico, laying nearly 120 miles of track in Texas since last year.

The importance of Pensacola, Fla., as a port is shown by the activity displayed by several railroads in endeavoring to reach there with through lines. The Gulf Florida and Alabama already has considerable track, having acquired a lumber railroad, reaching well up into Alabama. Then the Meridian & Deepwater is building from Meridian, Miss., east to connect with the first named line, and steps are being taken to construct an entirely independent road from Memphis to Pensacola. Much work has been accomplished on the Piedmont Traction Co's line in the Carolinas. Already, twenty-five miles of track are complete from Charlotte to Gastonia, N. C., and on the rest of the line from there down into South Carolina much of the grading is done, and a big addition to the trackage is expected in 1912. Considerable construction is also expected to result in the new year from the recent deal of the Norfolk Southern Railroad for several lines south and west of Raleigh, N. C., as a line to Concord and Charlotte is desired. Out in Oklahoma the Wichita Falls route continues to push north-west, having laid about 70 miles of track this year and having much more in prospect for next. Texas still keeps in the lead in the matter of railroad construction.

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Take from a man every gift but sincerity; let him be blind and deaf and lame; let him stammer in his speech, lack education and good manners; handicap him as you please, so you leave him sincerity, and he will command respect and attention; his work will endure. The world, which is always looking for the real thing, will gladly overlook all his infirmities.

In every relation of life sincerity is the secret of power. The salesman who does not himself sincerely believe in the merits of his goods will generally be a failure. The business man who sets about to fool other people must end—as he has, in fact, begun—by making a fool of himself. The clergyman who preaches anything that his own soul does not approve need look no further to explain empty pews.

There is no virtue that more men believe in and fewer men practice. Many of us, it may be fair to say, are basely engaged in the utterly futile attempt to run a bluff on the rest of the world. From pillow shams and false fronts to imitation marble buildings and watered stocks things are quite largely not what they seem.

The chief anxiety of too many people is to keep up appearances. If they are poor they must at any rate appear to be rich. When Jones, the wealthy brewer across the street, sets in a motor car, the Brown family puts a mortgage on the house and lets the butcher go unpaid to the end that they, too, may boast of an automobile.

If they are ignorant they at least affect culture. "We are going to spend the winter in Washington on account of its wonderful educational advantages," says Mrs. Jenkins. "We expect to put dear Alyce in the Smithsonian Institution."

Be a real man, not a shoddy sport, or a sham aristocrat. Be sincere with yourself, and your friends and your work. With sincerity a few talents and a little strength may go far. Without it genius itself must fail.—Henry M. Hyde, in Chicago Tribune.

Living Without Strain.

There is no strain in the life of Jesus Christ today. There was none in His life during His years in the flesh. There was awful pressure upon Him, but when the pressure of His burden was at its height, His life was absolutely free from that strain, that ner-



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We extend hearty thanks to the many brethren and sisters who have expressed sincere interest in the recovery of Mrs. Ball during her recent protracted illness. She is rapidly improving now, and will soon fill her place again.

IN TIME OF WAR

There was once a passage at arms between Elizabeth Stanton, the emi-

nent woman suffragist, and Horace Greely, on the occasion of a discourse by the former on the right of women to the ballot. In the midst of her talk Greely interposed:

"What would you do in time of war, if you had the suffrage?"

This seemed like a poser, but the lady had been before the public too long to be put out by a question, and she replied:

"Just what you have done, Mr. Greely—stay at home and urge others to go and fight."